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MINUTES

OF THE

MAYO BAPTIST

ASSOCIATION.

HELD AT

RUSSELL CREEK CHURCH, PATRICK COUNTY, VA.,

Commencing May 17th, 1862.

AND AT

MATRIMONY CHURCH, ROCKINGHAM COUNTY, N. C.

Commencing October 19th, 1862.

WINSTON, N. C.

PRINTED AT THE "SENTINEL" OFFICE.

1863.

MINUTES.

Russell Creek Church, Patrick County, Va., May 17th, 1862.

The Association convened to day at 11 o'clock, the introductory sermon was delivered by Elder E. B. Turner, from Acts, 7th chapter 34th verse. After a short intermission the delegates from the several churches, which compose this Association, met in conference. After singing and prayer by Elder McNeely, letters from the several Churches were read and minuted as follows:

Churches.	*Delegates Names.*
Clearspring.	*R. W. Hill*, Daivd Burton, John Brown.
Snow Creek.	David Hall, Martin Tilley, Leonard Smith.
Spoon Creek.	Gabriel Critz, M. D. Hill, G. W. Shelton.
Sardis.	James Tucker, Richard Gentry,* E. T. Baily.*
Sugar Tree.	Letter but no delegate.
Graham's.	No letter or delegate.
Buffalo.	Wm. H. Tilley, Erasmus Alley, B. T. Vernum.
State Line.	*Sam'l. Arrington*, Pryor May, A. M. Moss.
Cross Roads.	No letter.
Cascade.	Letter.
Matrimony.	*G. W. McNeely*, George Griggs, Duke Price.*
Riding's.	No letter.
Russell Creek.	James Shepperd, Lewis Shelton, James Hall.
Bell Spur.	Bartlet Smith, Isham Barnet, J. M. Blancet.

Ministers names in Italics. Absent.*

Elder G. W. McNeely, chosen Moderator. R. W. Hill, Clerk.

Then called for correspondents—when Elder E. B. Turner, from Pig River Association, Elders Joshua Adams, A. J. Cassell, Claybourn Plaster, S. J. Lacky, G. L. Tuggle, and brother James Joyce from Smith River Association, and brother Tyre Bolt from Fisher's River Association, all of whom gave evidence of their appointments and took seats with us in council.

On motion, chose Elders Turner, Cassell and Tuggle, with the Moderator and Clerk, a committee of Arrangements.

Elders G. W. McNeely, E. B Turner, and R. W. Hill were chosen to preach on Sunday. And Elders G. L. Tuggle, S. J. Lackey and A. J. Cassell were chosen to preach on Monday. Then adjourned to Monday.

SUNDAY MORNING, 10 O'CLOCK.

The Elders chosen to preach to day met a large congregation. Elder Joshua Adams, introduced the services of the day from 1st Peter, 5th chap. 2d verse. R. W. Hill followed from, 2d Timothy, 7th verse. E. B. Turner closed from Mathew, 28th chap., 18th, 19th and 20th verses.

MONDAY MORNING 9 O'CLOCK.

The Association met according to adjournment after singing and prayer by Elder Turner. The names of the delegates and correspondents were called. Read the Rules of decorum, and then called on the committee of arrangement to report, which they did, their report was received and they were discharged.

Called on Presbytery appointed to attend the request of Buffalo Church to report. The request was attended to and ordained brother Erasmus Alley to the office of Deacon.

By request, appointed Elders R. W. Hill, G. W. McNeely, Sam'l. Arrington and Levi Bodenhamer, to attend Spoon Creek Church.

Agreed that our next Association be held with Matrimony Church, Saturday before the 3d Sunday in October next. Elder Sam'l. Arrington to preach the introductory sermon, in case of failure, A. W. Eanes.

G. W. McNEELY, *Moderator.*

R. W. HILL, *Clerk.*

N. B. We see by referring to our last minutes that it seems that we did not appoint correspondents to Pig River Association as usual. The error was not intentional. Therefore we now appoint Elders R. W. Hill, A. W. Eanes, G. W. McNeely, and brethren G. W. Shelton, and M. D. Hill. Done by order of the Association.

R. W. Hill, *Clerk.*

MINUTES.

Matrimony Church Rockingham County, N. C.,
October 19th, 1862.

The Association convened to day at 11 o'clock, the introductory sermon was delivered by Elder Samuel J. Lackey from the Book of Ruth, 2d chapter, latter clause of the 9th verse—"And when thou art athirst, go unto the vessels and drink of that which the young men have drawn." After a short intermission the Ministers and messengers from the several churches which compose this Association met in conference, after singing and prayer by Elder R. W. Hill, letters from the several churches were read and minuted as in the following table :—

CHURCHES.	MESSENGERS NAMES.	Received by Baptism.	Received by letter.	Dismissed by letter.	Restored.	Deceased.	Excluded.	Total No in fellowship.	Contributions.
Clearspring.	*R. W. Hill*, J. D. Allen, John Brown.*	3						42	3 50
Snow Creek.	David Hall, L. Smith, John Smith.*							53	2 00
Spoon Creek.	M. D. Hill, G. H. Shelton, G. Critz.*							31	2 00
Sardis.	J. M. Tucker, R. Gentry, E. T. Bailey.*	1			1	1		31	1 25
Sugar Tree.	*Jas. N. Bell, Jos. H. Eanes.**							23	1 25
Grayham's.	*L. Bodenhamer*, T. S. Ring, A. White.*							30	2 00
Buffalo.	Wm. H. Tilley, B. T. Vernum, E. Alley.	1						21	3 50
State Line.	(Not represented.)							24	2 00
Cross Roads.	A. Read, Alfred Read, S. W. Fultin*					1		29	2 00
Cascade.	W. Norman, Harden Nance, P. Green.							139	2 50
Matrimony.	*G. W. McNeely*, G. K. Jones, D. Price.	3				2	1	57	3 00
Ridings'.	(Not represented.)							7	1 00
Russell Creek.	J. Shepperd. W. H. Ayres, L. Shelton.	2	1			1		17	1 50
Bell Spur.	[Not represented.]								

Ordained Ministers in *Italics*. Absent marked thus [*]

On motion, Elder George W. NcNeely was chosen Moderator, and R. W. Hill Clerk.

Called for correspondents, Elder Silas Minter and brother John Gregory from Pig River Association, Elder Samuel J. Lacky from Smith River, E. K. Withers, from Country Line, and James George, from Fishers River Association, gave evidence of their appointments and took seats with us in council.

Then chose Elders Minter, Lackey and brother Gregory, with the Moderator and Clerk, a committee to arrange the business of the Association for Monday.

Then chose Elders R. W. Hill, Levi Bodenhamer and Samuel J. Lackey, to preach on to morrow, (Sunday,) and Elders Silas Minter, G. W. McNeely, and Jas. N. Bell to preach on Monday.

On motion brethren Alfred Read and G. R. Jones were were chosen Committee of Finance—then adjourned to Monday morning 9 o'clock.

SUNDAY MORNING 20TH, 10 O'CLOCK.

The brethren chosen to preach to day met a large congregation. The services of the day were opened by singing and prayer by Elder S. J. Lackey after which he addressed the congregation from Acts 2d chapter 38th verse. Elder Bodenhamer followed from Luke 19th chap. 9th verse. After half an hours intermission, Elder R. W. Hill closed the services of the day from Numbers, 24th cap., 17th verse. The Congregation was orderly and seemed to manifest much interest in hearing the word preached.

MONDAY MORNING 21ST, 9 O'CLOCK.

The Association convened pursuant to adjournment--after singing and prayer by the Moderator, proceeded to the business of the Association, as follows :

Called the names of the members of the Association. Read the rules of Decorum. Called for the Report of the Committee, the Report received and the Committee discharged.

Appointed Elders G. W. McNeely, R. W. Hill and Levi Bodenhamer, to attend the request of Cross Road's Church.

Called on Committee of Finance to report, which they did as follows :

Received from the Churches and in the hands of the Clerk,	$27.50
Paid for printing 400 copies of Minutes.	$14.00
Balance in hand.	$13.50

The following named brethren are appointed correspondents to attend sister Associations :

Country Line. R W. Hill, G. W. McNeely, Levi Bodenhamer, Sam. Arrington, A. W. Eanes, David Hall, Alfred Read and J. M. Tucker.

Fisher's River. R. W. Hill, Sam'l. Arrington, G. H. Shelton, M. D. Hill and Samuel Adams.

New River. R. W. Hill, Sam'l. Arrington, David Hall, M. D. Hill and G. H. Shelton.

Smith River. G. W. McNeely, R. W. Hill, Jas. N. Bell, Sam'l. Arrington, G. W. Shelton, M. D. Hill and J. M. Tucker.

Pig River. G. W. McNeely, R. W. Hill, A. W. Eanes, Jas. H. Eanes Jos. N. Bell, Levi Bodenhamer, Harden Nance, M. D. Hill, and W. H. Ayres.

Staunton River. A. W. Eanes, Jos. H. Eanes, R. W. Hill, G. W. McNeely. and Jas. N. Bell.

Abbotts Creek. Levi Bodenhamer, T. L. Ring, Andrew White and William Hester.

Resolved, That God willing, our next Association be held with Sardis Church, in Rockingham County, N. C., four (4) miles south of Madison, to commence Saturday before the 3d Sunday in May, 1863. Elder R. W. Hill to preach the introductory sermon, in case of failure, Elder G. W. McNeely.

G. W. McNEELY, *Moderator.*

R. W. Hill, *Clerk.*

Circular Letter.

My Dear Young Brother :

We live in perilous times, my son, and you had need be as wise as a serpent in order to steer clear of all the perils by sea and by land, and among false brethren. Suffer me, to advise you for the best, as far as I know what is best, and what will be for your good and God's honor.

First. Be strong in the grace that is in Christ Jesus, and endure hardness as a good soldier in the gospel ; and remember, that if we suffer for Christ, we shall also reign with him, and if we deny him, he also will deny us. Mediate upon all these things, and give yourself wholly to them, that your profiting may appear to all. Study to show yourself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. But shun profane and vain babblings. Read the word of the Lord with great care and attention, for it is able to make you wise unto salvation, and to furnish you with the best matter for the pulpit, and the strongest arguments in favor of the gospel of the Son of God.

Secondly. Seek the constant aid of the Holy Ghost, so that when you preach, it may be with divine power, by which means sinners may be awakened, and the saints of God comforted, and your own soul kept alive to divine things and you made ready to every good word and work. Also strive hard by prayers and supplication, to get a sweet savor in your soul, of those truths which you are about to hold forth to your fellow creatures, as you will then be much better able to speak with boldness and certainty. Pray also to be kept humble and in the fear of the Lord, and that your conscience may be tendered, and your heart directed into the love of Chsist, and your soul established in the truth as it is in Jesus, and you preserved from all the devices of Satan, and from all delusions, and lies and sins.

Thirdly. Be sure to abide by the testimony that God gives you, and let no man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. The approbation of God is far preferable to the esteem of men, admitting they are good men, as it can be relied on in the most difficult cases into which you may be brought ; whereas the esteem of men is but as a broken reed at last, and perhaps in nine cases out of ten it will deceive you as it has many others.

Fourthly. Keep yourself out of worldly company as much as possible, lest your mind should be drawn away after forbidden things which will prove very detrimental to you, and present usefulness in the ministry.— Also try to avoid too great an intimacy with graceless persons, as their conversations, generally speaking, though on religious subjects, only tendeth to penury. But seek the acquaintance of real exercised souls, as two or three such peasons will, under the blessing of Heaven be of more use to you than a large host of carnal preachers and empty professors.

Fifthly. Seek not after high things, as mere speculative points, and things which at present are out of your reach ; but be satisfied with what of the Lord's mind he seeth fit to make known to you. Also try and digest well what the Holy Ghost brings home to your soul with sweetness and power. And be sure to preach the word of the gospel with all the perspicuity you can and without affectation or assuming to be what you are not. Use not flattering words at any time, nor a cloak of covetousness ; nor of men seek glory, neither of saints, nor yet of others ; but speak things which become sound doctrine, in all things showing yourself a pattern of good works: in doctrine showing uncorruptness, gravity,

sincerity, sound speech that cannot be condemned; that he, and they, that is of the contrary may be ashamed, having no evil thing to say of you.

Sixthly. As Zion is at this time under a cloud, forget not to pray for her. And as for graceless professors who are rejoicing in a thing of naught; join not with them in their songs and dances; but rather mourn and with David say, "O let not the oppressed return ashamed; let the poor and needy praise thy name." Be not envious at the prosperity and great success of letter preachers, for the children of the bond-maid always were more in number than the children of the free woman; but rather rejoice that God hath made you a minister of the spirit, and in the light of this blessed spirit, you can see the awful darkness and sad delusion which they are in.

Seventhly. To the spiritual poor and needy, the heavy laden and tempted, hold forth the consolation of the gospel of the Son of God. Speak to them of the free grace and love of Jehovah, and of the spring whence all the streams of mercy flow. Tell them of the beamings out of love, and of the blossomings of grace from everlasting towards his dear and much beloved disciples, and of God's casting a prospective glance upon them when in their blood, and of how he in due time took them as his jewels out of the rubbish of nature, and set a glorious lustre upon them, by stamping his own image and likeness on their minds. Tell them also of God's giving and sending his dear son to suffer and die for them, and of his founding in him an eternal covenant of peace to be ratified, sealed and confirmed by his blood; and also how he did, as it were with the point of a dimond write their names in the fair book of life and grace. Tell them likewise of the precious promises, and of their being the sprouting and branching out of the covenant of grace, which was ordered in all things and sure. Tell them too of the readiness of Christ Jesus to receive all such as they are into his bosom, let their complaints, necessities, miseries, distresses, trials, difficulties, temptations, fears, and doubts, be as great and as many as they may.

Tell them moreover, that Christ, their eternal lover and glorious head, is the same, though their feelings may change, and their minds be full of tossings to and fro—and those whom he makes his friends, he never forsakes; and when he speaks peace to the troubled soul, he never recalls his words; and the love he sheds abroad in the heart is like himself, immortal; and the print that is made on the mind by the seal of the spirit in conversion, is indelible, though by clouds and darkness it may be hid from their view at times; yet as God has not lost the seal by which the print on their minds was first made, a new impression may be given, as very frequently is the case, and it is called in the English tongue, "the renewing of the Holy Ghost." And this new impression often comes out with large additions, by which the path of the just shines brighter and brighter, and their faith gets stronger and stronger. On this subject be sure to make free and speak plainly, so that you may be fairly understood.

Eighthly. To the careless and unconverted, be plain and faithful. Tell

them the danger they are in, and what they are exposed to; and that the living and dying out of Christ they must forever perish.

At the same time tell them of the ability and willingness of Christ to save all such as seek life and salvation by him, from a sound sense of their guilt and lost estate by nature. Tell them also of the amazing power and freeness of the grace of God in Christ Jesus, and of it having been richly bestowed on the vilest of transgressors, and is still intended for the miserable and helpless. But although this be the case, be sure not to fail to tell them, that an abuse of this free, rich, sovereign, and all conquering grace, is dreadfully dangerously indeed. And tell them, that to think to be saved by grace, merely because it is rich and free, and without feeling its power and efficacy in the heart, and without living a life correspondent to this grace, is a very serious delusion, and ought to be dreaded and shunned. Yea, tell them, that for men wantonly to sport with free grace, and draw malignant and venomous consequence out of so sweet and flowery a truth as free grace is, is worse than the sin of Sodom, and will heat the furnace seven times hotton than is usual, and teach the worm that never dies, to gnaw more cruelly, and put new stings into the eternal scorpions, and prepare flaming ingredients for the cup of wrath, and prove the *very emphasis* of damnation.

Ninthly. Thus teach and thus exhort and let nothing be done through strife or vain glory, but with singleness of heart, serving the Lord, knowing that you have but a short time to be here, and that it is the only little time that you are here that you can be of any service to the sons of men. Be bold therefore, and very courageous, remembering that Satan like a roaring lion is constantly going about seeking whom he may devour; and that he avails himself of every advantage to get among the sheep of Christ's fold and to blind the eyes, and to harden the hearts of sinners lest they should see with their eyes and understand with their hearts the things that make for their eternal peace.

Finally, my brother, be of good courage, and hope unto the end.—Fight the good fight of faith. Hold fast the form of sound words. Be instant in season, and out of season. Keep a conscience void of offence towards God and towards man. Watch the Lords hand with you both in providence and grace, and acknowledge him in all your ways, and be still and know that he is God.

May the Lord of Hosts fill you with all joy and peace in believing, so you may abound in hope through the power of the Holy Ghost. Believe me to be your well wisher in the gospel of Christ. Amen.

JAMES OSBOURN.

N. B. The foregoing circular letter on motion of Elder R. W. Hill, was read and agreed to be annexed to our minutes. The letter aforesaid was written by Elder James Osbourn of Baltimore, 1832, to a young minister of the Gospel, it yet contains rich Gospel matter, and counsel which should be adhered to by young gospel ministers. Pure gospel motives should govern all pious persons. Read this circular letter dear brethren, and hear instruction, and be wise and refuse it not.

R. W. HILL, *Clerk*.

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